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perhaps, be doubted ; but he strongly claims the right to interpret the creed in harmony with the facts of life and the world. He seeks to show that "there is a rational approach to the consideration of every fundamental doctrine of Christianity," and thus to open the way for those who know and respect the facts but have not yet known the faith. The strength of the book lies in its sincerity of purpose, its ethical rightness, and its true religious feeling. It is not so strong in thought as in sentiment, and the style is not one that carries the reader along in continuous movement.—WILLIAM N. CLARKE.

*De Ethiek in de Gereformeerde Theologie.* Door Dr. W. Geesink. (Amsterdam: Kirchner, 1897; pp. 86; M. 1.20.) The above is the title of an important contribution to historical theology, the place assigned to ethics, and the relation of ethics to dogmatics in the various systems of the Reformed or Calvinistic theologians. The early Calvinistic theologians treated ethics and ethical questions incidentally, but did not give a systematic treatment of ethics as a separate science, or as a department of dogmatics. It was chiefly Ursinus, in his commentary on the Heidelberg Catechism, that strongly ethical and practical symbol, and Voetius who put the distinct treatment of ethics on a scientific basis for the Reformed theology. The latter theologian also attracts attention by his opposition to certain tendencies of the Puritan Calvinistic movement in England; its legalism or exaggerated and superstitious scrupulosity of conduct; its failure to discriminate between the temporary and the permanent in the laws of the Old Testament; and its erroneous exaltation of the will over the intellect, in which it follows the philosophy of Ramus.

Stress is laid on the correctness of the true Reformed position that morality must be founded on the confession of the sovereignty of God. Its aim, therefore, is the vindication of the claims of God.

It is this position that must provide the safeguards against the dangerous tendencies of current antitheistic and agnostic theories of ethics.—A. H. HUIZINGA.

*The Incarnate Saviour.* By Rev. W. Robertson Nicoll, M.A., LL.D. (Edinburgh: T. & T. Clark; New York: Imported by Charles Scribner's Sons, 1897; \$1.25.) This second and cheaper edition of a book whose first appearance was most warmly welcomed is an attempt, and a successful one, so far as such an attempt can be successful, to write the "inner life of Christ." The truth of the gospel

history is assumed, and thus the book separates itself from most works of recent years which, preliminary to any discussion of the life of Jesus, examine the truth or falsity of the records which embody it. Yet in the course of twenty-three chapters or studies covering the entire period of the life of Jesus, in a remarkably fresh and forceful way, three main propositions are illustrated, insisted upon, and shown to be necessitated by the gospel narrative itself. These are (1) that Jesus Christ was God and man in two distinct natures and persons; (2) that Jesus came to suffer in order that he might save; (3) that there is a most sweet and perfect accord of Christ's words, works, and thoughts. At present, when much study of the gospels seems to separate the real Christ from the Christ of the apostles, this book cannot fail to supply a much needed corrective to that criticism which, by exalting the Christianity of the gospels above that of the epistles, ends by proving "fatal to Christianity in every form."—*Sidelights from Patmos*. By George Matheson, M.A., D.D., F.R.S.E. (New York: Dodd, Mead & Co., 1897; cloth, \$1.75.) This book is composed of a series of separate studies contributed originally to the *Expositor*, supplemented by others hitherto not published. The exegetical treatment of the passages chosen for study is for the most part sober and trustworthy, though occasionally dissent is evoked. One is, however, everywhere constrained to admire the true imaginative insight which is able to seize the truth often so obscurely veiled and to reveal its significance for modern life as it determines or is determined by the progress of the kingdom. The book is an admirable example of what careful study of even this most difficult part of the Bible can do to furnish the preacher of the day with fresh homiletical material valuable for inspiration, and for instruction which is in righteousness.—*The Protestant Faith; or, Salvation by Belief*. By Dwight Hinckley Olmstead. (New York: G. P. Putnam's Sons, 1897; pp. iv+80; \$0.75.) The Protestant faith is defined as practically the Protestant belief, that is, as mental assent to a system of doctrines or a creed; such belief is involuntary, therefore not blameworthy. Hence Protestantism, in insisting upon creeds as a test of church membership, has failed to comprehend its own history and disregarded the foundation principle upon which it rests, the principle of individual judgment and personal authority. The intelligent Protestant reader will hardly assent to either of the above propositions. In the thought of nineteenth-century Protestantism, faith is not assent to a creed, nor can a man be absolved from all blame for hold-

ing erroneous opinions. It is difficult to see how this essay can be of any real service.—*Forty Days of the Risen Life*. By Boyd Carpenter, Bishop of Ripon. *The Holy Father and the Living Christ*. By Rev. Peter Taylor Forsyth, D.D. (New York: Dodd, Mead & Co., 1898; each \$0.50.) These two little books are worthy of a place alongside the others of this helpful series of "Little Books on Religion," to which they form the latest addition. The captions of some of the chapters in the former, "The Gospel of the Twilight," "The Moods of Sorrow," "The Consistent Inconsistency of Love," will indicate the method and suggestiveness of the treatment of the incidents of the Forty Days, but the sweetness of the message can only come from a meditative reading of the whole book. In the latter Dr. Forsyth insists upon a recognition of God, not simply as Father, but as holy Father, and shows in clear, trenchant language the necessity of Christ's suffering in the vindication both of the love and holiness of God. The second sermon, upon the "Living Christ," is a suggestive analysis of the real nature of faith. Both books are in the highest degree invigorating spiritual tonics.—*Aids to the Devout Life*. Reprinted from the *Outlook*. (New York: Longmans, Green & Co., 1898; pp. iii + 98; \$0.50.) These five short studies upon "The Pilgrim's Progress," "The Imitation of Christ," "Holy Living and Dying," "Browning's *Saul*," and "The Christian Year," each by a different writer, originally contributed to the *Outlook*, are valuable enough to warrant their preservation in this permanent form. Adequate characterization of these great classics cannot be expected in so short a compass, but these studies furnish an easy entrance into pleasant pastures, and point out clearly where the best feeding places are to be found.—*The Soul's Quest after God*. By Lyman Abbott. (New York: Thomas Y. Crowell & Co., 1897; pp. iii + 29; \$0.35.) The author of this latest addition to the "What is Worth While" series, accepting as true the universal testimony of mankind as to the reality of communion with God, sets himself (1) to show what are some of the hindrances which render this communion impossible or imperfect; (2) to suggest those helps which promote success in this divine quest. To the sincere seeker after God these sympathetic words must prove most helpful.—*The Lord Our Shepherd*, and Other Addresses. By Rev. John McNeill. (London: James Nisbet & Co., 1898; paper, 1s.) is a selection of unrelated sermons preached upon successive Sundays in Regent Square Church, London, and addressed mainly to Christians. They are practical, pointed, pungent, especially adapted for edification, for

quickenings sluggish consciences, and for inciting to higher attainments in Christian living.—H. T. DEWOLFE.

*A National Church.* By William Reed Huntington, D.D., Rector of Grace Church, New York. The *Bedell Lectures* for 1897. (New York: Charles Scribner's Sons, 1898; \$1.) Even though Dr. Huntington's argument may not satisfy readers outside his own communion, there can be only one opinion as to the excellent temper in which he writes and the admirable purpose which inspires his lectures. This little book is another plea for a visible kingdom of Christ upon earth. Dr. Huntington finds the model which he would have us copy in the nation "organized under one civil polity, established upon a definite territory, and possessed of sovereign powers." For such a conception the Protestant Reformation of the sixteenth century, by following lines of racial cleavage, became too narrow, and the Ultramontanist claim, by making the Church of Rome the supreme seat of authority, made itself too exclusive. For Protestant peoples certainly alike the Bible and current events must be interpreted by "that *communis sensus* of the church universal which somehow we contrive to get at, if only we are patient, and from which there is seldom, if ever, any going back." This national church Dr. Huntington dares to picture as established in America, where there are at present one hundred and forty-three distinct religious denominations, and he seems to be sanguine that, once established, by a kind of spiritual patriotism the religious forces would rally to its standard, and so a combination of harmonious elements would be formed which would be, "if nothing else, a great evidence of religion." The polity of this church should be American, territorial (*i. e.*, parochial), and liturgical. "In the field of dogma, theological and ethical, the watchword is condensation; in the field of polity, the watchword is coördination; in the field of worship, the watchword is classification." With certain unimportant concessions, it is not difficult to see that the author is pleading for a church which would be in the main the same as that of which he is so honored and useful a minister.—*Real Preaching.* Three Addresses to the Theological Students of Oberlin. By Nehemiah Boynton, D.D. (Boston: The Pilgrim Press, 1898; 125 pp.; \$0.75.) If there is a suspicion of affectation in the title of Dr. Boynton's little book, there is assuredly no affectation in the book itself. In three brief, breezy addresses, entirely informal and unconventional, the author says to the students for the ministry who form his audience just what an active and successful